

A
DESCRIPTION OF THE CHINESE LOTTERY
KNOWN AS
HUA-HOEY.



UA-HOEY* or the thirty-six Animals Lottery is so extensively played in the Straits Settlements, Burma, Siam and wherever the Chinese settle, that some description of its origin and of the way in which it is carried on here may prove not altogether uninteresting.

From a small book "On the Interpretation of Dreams with Illustrations of Hua Hoey" we learn that the game was invented in the time of the second Han dynasty. In this book there is a short sketch of the lives of the thirty-six mythical personages (who had previously existed as animals) and directions are given as to staking. The order in which the characters are described is different from that employed in the staking papers of which a specimen is given below.

King Thai Peng, being the most celebrated character, is placed first instead of being No. 26.

* *Lit. Play Society.*



1.—*Thai Peng* was, in a former state of existence, a dragon. He served in the Chow Kingdom under King Hooi Lian till it was conquered by the Chinese, when he escaped, and having raised an army under Generals Kun San (No. 9) and Chi Koh (No. 11), he proclaimed himself King, but he afterwards led such a dissolute life that Kun San put an end to his existence. Kun Giok (No. 22) was his sister.

Thai Peng was born again as Guan Kui. Stake on Thai Peng, Guan Kui, Kong Beng and the 5 dragons when you dream of the coronation of a sovereign, cash, or an execution.



2.—*Sam Wei* was formerly a monkey. He served *Thai Peng* as Prime Minister and became very wealthy. He had three sons *Hap Hai* (No. 7) *Guan Kiat* (No. 19) and *Ban Kim* (No. 32.)

Sam Wei was born again as *Cheng Li*. Stake on *Sam Wei*, *Guan Kui* and *Cham Khoi* when you dream of a wicked man, a man hanging himself, three ghosts, three stars, woods, or a performing monkey.



3.—*Kong Beng* was formerly a horse. He became a priest and was employed by *Thai Peng* as a political adviser, being gifted with supernatural powers. He was slain in battle with the Chinese.

Kong Beng was born again as *Hong Chun*. Stake on *Kong Beng*, *Thai Peng*, *Hong Chun*, *Siang Chiow* and *HoeY Kwan* when you dream of bright objects such as flames, brilliant pearls, lamps, or sunshine.



4.—*Kiu Kwan* was a hawk. He became a Mandarin and was very rich and married a princess of the Han dynasty. He had a younger brother named *Hoey Kwan* (No. 28.)

Kiu Kwan was born again as *Kiat Pin*. Stake on *Kiu Kwan*, *Hoey Kwan*, *Kiat Pin* and *Cheng Sun* when you dream of drinking samsu, riding, sleeping, sitting at leisure, water up to the shoulder, a dog biting a man or a coffin with a dead body.



5.—*Pan Kwi* was formerly a dragon. He took a high literary and military degree and was slain by the Chinese.

Pan Kwi was born again as Mow Lim. Stake on Pan Kwi, Guan Kwi, Mow Lim and the five dragons when you dream of picking flowers, a young man, witnessing a theatrical performance, climbing trees, or adopting a child.

Pan Kwi is usually called "The Shell."



6.—*Hong Chun* was once a peacock and was the brother of Eng Seng (No. 7). He took the first literary degree. His whole family were massacred by the Chinese. He married Siang Chiow (No. 23).

Hong Chun was born again as Kong Beng. Stake on Hong Chun, Kong Beng, Han Hun and Ban Kim when you dream of a flower, a man ploughing, a bambu shoot, geese or ducks, a marriage ceremony, a girl worshipping idols, or a buffalo.



7.—*Eng Seng* was originally a goose. His mother was *Kun Giok* (No. 22). He took the same honours as his brother (No. 6).

Eng Seng was born again as *Ban Kim*. Stake on *Eng Seng*, *Ban Kim* and *Hong Chun* when you dream of drinking tea, killing poultry, an examination, selling spirits, a flea, a pen, a pair of candles, a water-lily, or giving an animal its life.



8.—*Cham Khoi* was a white fish. He took the first military and literary degree and became judge of three provinces. He and his whole family, more than 300 in number, were slain by the Chinese.

Cham Khoi was born again as *Chi Koh*. Stake on *Cham Khoi*, *Sam Wei*, *Chi Koh* and *Hong Chun* when you dream of a white fish, a buffalo, a gantang of white rice, or 36 pigs.



9.—*Kun San* was originally a tiger. An intimate friend of Chi Koh (No. 11) he became so powerful as the chief of a band of robbers that the Imperial troops dared not attack him. He was afterwards one of Thai Peng's Generals.

Kun San was born again as Cheng Hun. Stake on Kun San, Cheng Hun, Jit San and Hok Sun when you dream of fighting or robbery, the sun rising, a yellow object, or a hill on fire.



10.—*Cheng Sun* was a pig. He served with *Kun San* (No. 9) as a General.

Cheng Sun was born again as *Hap Hai*. Stake on *Cheng Sun*, *Pit Taik*, *Chit Taik*, *Siang Chiow* and *Kun San* when you dream of a boat sailing on a river, a man in the water, sending a present, a wedding, a pig, sailing with a favourable wind in the first moon, a boat going with the current, or 300 cash.



11.—*Chi Koh* was once a lion. He was a native of Tong King and an intimate friend of *Kun San* (No. 9) and one of *Thai Peng's* Generals.

Chi Koh was born again as *Cham Khoi*. Stake on *Chi Koh*, *Kun San*, *Cham Khoi* and *Kiat Pin* when you dream of ascending a height, a red face, a tall man, a youth, seeing the moon, a cool breeze, ascending a tower or stairs, an examination, or a lion fight.



12.—*Pit Taik* was a mouse. Although very powerful, he remained a ferryman till *Kun San* (No. 9) appointed him the sixth General under King *Thai Peng*.

Pit Taik was born again as *Hok San*. Stake on *Pit Taik*, *Guat Poh*, *Hok Sun* and *Chi Taik* when you dream of a blossom, a tiger, people in a boat, a mouse eating rice, demanding money, eating tortoise, finding an article of value on the road, letting go a snake, or two brothers quarrelling.



13.—*Guat Poh* was formerly a tortoise. His special duty was to guard the Imperial Palace. He had a son *Han Hun* (No. 14) and a daughter *Beng Chu* (No. 21).

Guat Poh was born again as *Beng Chu*. Stake on *Guat Poh*, *Beng Chu*, *Han Hun* and *Pit Taik* when you dream of a man with a hat but no coat, a woman preparing rice, vermicelli, red objects, money, or valuables.



14.—*Han Hun* was a buffalo. He was afterwards a Mandarin, and while guarding the sea coast was defeated, for which he was sentenced to be torn in pieces by five horses. His father was Guat Poh (No. 13) and his sister Beng Chu (No. 21).

Han Hun was born again as Cheng Guan. Stake on Han Hun, Cheng Guan, Cheng Hun and Hoey Kwan when you dream of a dead body, a hill on fire, a man killing a horse, or a cow.



15.—*Kang Su* was a dragon of the Southern Sea. He was a friend of Pit Taik and was killed by the Chinese.

Kang Su was born again as *Thian Sin*. Stake on *Kang Su*, *Thian Sin* and the five dragons when you dream of a ferry-boat, a vessel bound for a foreign port, being in the sea, or seeing vessels, things or persons there.



16.—*Hok Sun* was a dog. He then kept a medical shop and was killed by a tiger when employed in gathering herbs on the woods.

Hok Sun was born again as *Pit Taik*. Stake on *Hok Sun*, *Kiu Kwan*, *Pit Taik* and *Kun San* when you dream of a woman crying or carrying a baby, planting, a tiger's roar, a dog's bite, eating dog's flesh, or a row in a medicine shop.



17.—*Cheng Guan* was once a spider. He was a great spend-thrift while at college and became a beggar. He then took to stealing fowls.

Cheng Guan was born again as Han Hun. Stake on Cheng Guan, Han Hun, Cheng Hun and Kong Beng when you dream of literary competition, herbs, a green coat, a green pear, eating fruit, a fish with a horn, a fowl stealer, or a scholar.



18.—*Guan Kwi* was once a prawn. He took to gambling and had a monkey which brought him in money by performing tricks.

Guan Kwi was born again as *Thai Peng*. Stake on *Guan Kwi*, *Thai Peng*, *Sam Wei*, *Cheng Guan* and *Guan Kiat* when you dream of a man singing about flowers, rice being dear, dear things, a beggar, a scholar in a ragged coat, a dog stealing rice carving mutton, a flag, a pomegranate, or a lame woman.



19.—*Guan Kiat* was a sheep. He became a Mandarin and was reduced to beggary by being robbed on his way to see his friend *Thian Liang*.

Guan Kiat was born again as *An Su*. Stake on *Guan Kiat*, *An Su*, *Kiat Pin* and *Thian Liang* when you dream of a reception of a General, a great excitement, a fire, dirt, an offering, a new born child eating, a jar of spirits with fruit, or a clear view.



20.—*Kiat Pin* was once a deer. He became very rich, but was reduced to poverty by the Chinese.

Kiat Pin was born again as *Kiu Kwan*. Stake on *Kiat Pin*, *Kiu Kwan*, *Sam Wei*, *Ban Kim* and *Guan Kiat* when you dream of three cups of spirit, three men, three eggs, an old man, or three objects.



21.—*Beng Chu* was once a fish (usually called "The Stone"). She was the daughter of *Guat Poh* (No. 13) and the wife of *Pan Kwi* (No. 15) and the mother of *Hong Chun* (No. 6). She was a lady of the highest rank. The whole family were killed by the Chinese.

Beng Chu was born again as *Guat Poh*. Stake on *Beng Chu*, *Guat Poh*, *Kong Beng* and *Hoey Kwan* when you dream of anything red, spectacles, a women reading, wearing a gown, coming out of a door, or looking into a glass.



22.—*Kun Giok* or *Gin Giok* was a butterfly. She and her brother *Thai Peng* escaped from the conquering Chinese. When he became King he raised her to the second rank. *Eng Seng* (No. 7) was her son.

Kun Giok was born again as *Hoey Kwan*. Stake on *Kun Giok*, *Hoey Kwan*, *Cheng Guan*, *Cheng Hun*, *Thai Peng* and *Mow Lim* when you dream of a man eating meat, a woman combing her hair, a girl of loose character, a woman carrying a child or running.



23.—*Siang Chiow* was a swallow. When she was a girl she picked up on a mountain a book from which she learnt sorcery and was able to raise storms. *Kun San* (No. 9) regarded her as his sister. She married *Hong Chun* (No 6).

Siang Chiow was born again as *Hap Tong*. Stake on *Siang Chiow*, *Kong Beng*, *Hap Tong* and *Kun San* when you dream of meeting a Magistrate, a marriage ceremony, a woman riding, rain coming down, an amazon, or beating a drum.



24.—*Hap Tong* was the name of a spirit-shop kept by two sisters-in-law Sit and Kiu. Chi Koh (No. 11) tried to force them to marry him and they jumped into a well and were drowned. They had previously existed as pigeons.

Hap Tong was born again as Siang Chiow. Stake on Hap Tong, Hap Hai, Kiu Kwan and Cheng Li when you dream of drinking milk and sleeping, an elder brother's wife and his younger sister walking together, a woman selling spirits, two persons under one covering, women drinking together, or two sisters marrying at the same time.



25.—*Mow Lim* was a bee. He was poor and got his livelihood by charcoal burning.

Mow Lim was born again as *Pan Kwi*. Stake on *Mow Lim* *Pan Kwi* and *Hoey Kwan* when you dream of heavy rain, branches weighed down, a hill on fire, the sky darkened, a temple, bee's-nest, cutting grass, a priest, charcoal burning, a piece of timber or hail.



26.—*Yu Li* was an elephant. He afterwards started a hotel and was a fisherman.

Yu Li was born again as Chit Taik. Stake on Yu Li, Chit Taik, Pit Taik and Cheng Li when you dream of cotton clothes, clearing jungle, making an oven, building a house, putting up beams, digging a grave, rearing ducks, an actor, ducks laying eggs, catching fish, paying money, or eating rice.



27.—*Hap Hai* was originally a frog. He was the son of Sam Wei (No. 2) and brother to Guan Kiat (No. 19) and Ban Kim (No. 32). He was killed by the Chinese.

Hap Hai was born again as Cheng Sun. Stake on Hap Hai Hap Tong and Pit Taik when you dream of a foreign vessel at sea, a louse, or an inundation.



28.—*Hoey Kwan* was a duck. His elder brother was Kiu Kwan (No. 4). He became a Judge. His whole family were massacred by the Chinese.

Hoey Kwan was born again as *Kun Giok*. Stake on *Hoey Kwan*, *Kiu Kwan*, *Kun Giok*, *Eng Seng* and *Mow Lim* when you dream of a coffin on fire, a house on fire, a Magistrate approaching, a kitchen fire, burning crackers, fighting, a Magistrate seeing blood, the light of a lantern, a burning corpse, or a person dressed in cotton.



29.—*Chit Taik* was once a dog. He became a pork-butcher and was slain by order of *Chen Kwi*.

Chit Taik was born again as *Yu Li*. Stake on *Chit Taik*, *Yu Li*, *Pit Taik*, *Kiu Kwan* and *Cheng Sun* when you dream of fortune-telling, murder and blood, a butcher's shop, chess playing, much meat, a pomegranate, pointing to a pork butcher, beating a gong or drum, or a man becoming a pig.



30.—*Thian Liang* was once an eel. He was a Sin Chei, but seeing he could rise no higher, he shaved his head and became a monk. He was employed by people to supplicate the gods to grant blessings, wealth and children.

Thian Liang was born again as Jit San. Stake on Thian Liang, Jit San, Thian Sin and Cheng Li when you dream of taking medicine, two men in the water, a large and small hat, digging a grave, a monk, rice, or an eel becoming a snake.



31.—*Cheng Hun* was a stork. Owing to the intrigues of *Chen Kwi* he retired from Court and became a monk among the mountains.

Cheng Hun was born again as *Kun San*. Stake on *Cheng Hun*, *Kun San* and *Cheng Guan* when you dream of heavy rain, the death of a relative, meeting parents, smoke without flame, heavy clouds, a river with no means of crossing, acting, or a monk.



32.—*Ban Kim* was formerly a snake. He was the son of Sam Wei (No. 2) and the younger brother of Hap Hai (No. 27) and Guan Kiat (No. 19). He led a retired life.

Ban Kim was born again as Eng Seng. Stake on Ban Kim, Eng Seng and the five dragons when you dream of a rich man, much money, collecting rent, a pair of gold flowers, a tortoise, a slave burning a coffin, or putting out a light.



33.—*Cheng Li* was a turtle. His house of business having been burnt down he turned priest.

Cheng Li was born again as San Wei. Stake on Cheng Li, Sam Wei and Yu Li when you dream of being carried in a chair, a corpse in a well, cutting timber, creatures of the sea, murder and blood, a chair coolie, a marriage, a chair, baling water, a spirit-shop, a fire, or a turtle.



34.—*An Su* previously existed as a fox. She was the wife of *Guan Kwi* (No. 18) and as her husband was poor, she shaved her head and became a nun.

An Su was born again as *Guan Kiat*. Stake on An Su, *Kong Beng*, *Beng Chu*, *Guan Kiat* and *Guan Kwi* when you dream of a happy nun, an old woman, a woman in man's attire, lighting joss sticks, meeting a raft, or a horse in motion.



35.—*Thian Sin* was originally a wild cat. Having served under King Siong Ki, he turned monk.

Thian Sin was born again as Kang Su. Stake on Thian Sin, Thian Liang, Kang Su and Hoey Kwan when you dream of something in the sky, a water-pot, thunder, pointing to the sky, a horse running, or a woman without clothing.



36.—*Jit San* was once a cock. He was extremely wealthy, but having been plundered by the Chinese he turned priest,

Jit San was born again as *Thian Liang*. Stake on *Jit San*, *Thian Liang*, *Kun San* and *Eng Seng* when you dream of wood and fire, going to school, the sun rising in the East and setting in the West, a man entering and coming out of a wood, a high hill or sunset.

The accompanying diagram contains the names of all the thirty-six Hua-Hoey characters together with another Im Hoey not included in the ordinary lists. Each character is associated with a particular part of the human frame and this diagram is extensively used in interpreting dreams. Thus if you dream of ears you should stake on Thai Peng or Kun Giok, if of the neck on Jit San, and so on. The characters are here classified as follows :—

Four of the highest degree (Chong Guan), viz. :—

Tan Hong Chun, Tan Eng Seng, Tan Pan Kwi and
Gaw Cham Khoi.

Seven Traders, viz. :—

Ang Yu Li, Chu Kong Beng, Chan Hok Sun, Liong Keng
Su, Hong Mow Lim, Teh Pit Taik and Loh Chit Taik.

Four Priests, viz. :—

Low Cheng Li, Teh Thian Liang, Tan Jit San and Tioh
Hoey Kwan.

Five Generals, viz. :—

Li Han Hun, Wi Kun San, Song Cheng Sun, Li Guat
Poh and Wi Chi Koh.

Four Ladies, viz. :—

Siang Hap Tong, Beh Siang Chiow, Li Beng Chu and
Lim Gin Giok.

Four Happy-lot, viz. :—

Lim Thai Peng, Tioh Kiu Kwan, Tioh Hap Hai and Tioh
Sam Wei.

One Nun, viz. :—

Tan An Su.

Two Friars, viz. :—

Tioh Tian Sin and Chiu Cheng Hun.

四狀元

七生理

吳占魁白魚

龍江祠飛龍

東華圭田梁

田高系白狗

四狀元

吳占魁 白魚

陳攀桂 田螺

陳榮生 白鵝

陳逢春 孔雀

七生理

龍江祠 飛龍

田福孫 白狗

朱光明 白馬
軍師

翁有利 大象

羅只得 野貓

鄭必得 老鼠

方茂林 黃蜂

四和尚

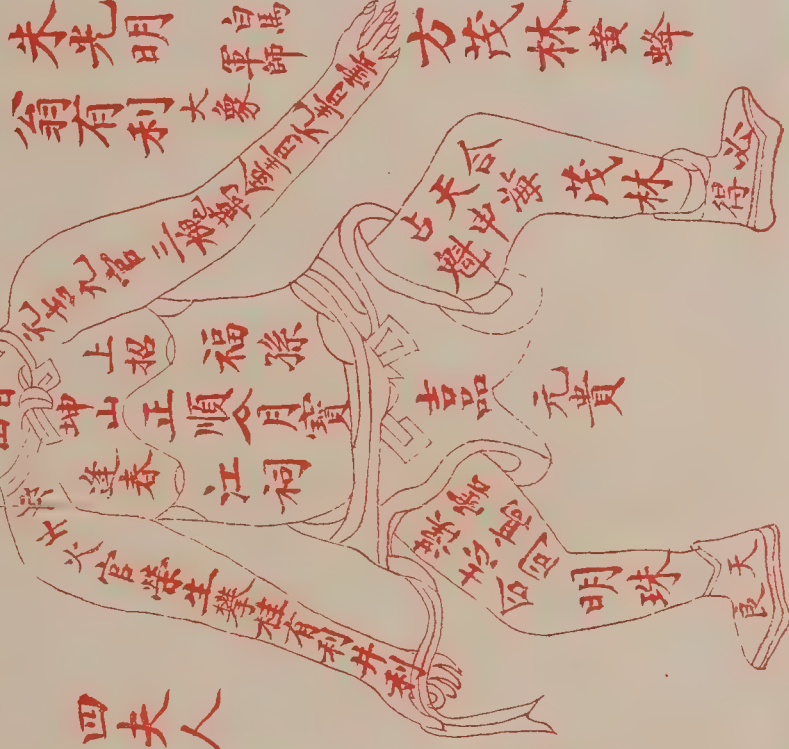
張火官 龜

陳日山 鷄

鄭天良 蟻

劉井利 鯉

音光
會明
得山



五乞食

徐元貴 蝦公

張萬金 大蛇

蘇青元 蜘蛛

張元吉 鹿

陳吉品 羊

五虎將

黃志高 地龍
師傅

李月寶 兔

宋正順 猪

黃坤山 虎

李漢雲 牛

四夫人

林良玉 跌蝶

李明珠 玉石

馬上招 白燕

雙合同 白蛤

四好命

張三槐 猴子

張合海 蛤蚧

張九官 鴉鷹

林太平 龍

二道士

周青雲 白鶴

趙天申 金獅
貓

一師姑

陳安士 狸狸

占魁

板桂

榮生

逢春

良玉

明珠

上招

合同

合共錄

占魁

良玉

板桂

明珠

榮生

上招

逢春

合同

志高

三槐

月寶

合海

正順

九官

坤山

太平

漢雲

火官

江祠

日山

福孫

天良

光明

井利

有利

元貴

只得

萬金

必得

青元

茂林

元吉

青雲

吉品

天申

安士

音會

合共銀

Five Beggars, viz. :—

Tan Kiat Pin, Tioh Guan Kiat, So Cheng Guan, Tioh Ban Kim and Chi Guan Kwi.

The Lottery is thus conducted in the Straits :—A person wishing to open it, issues a notice that on a certain date he will open Hua-Hoey under a certain chop and that he will be responsible to all winners who stake up to such and such an amount either with him or his agents.

These Agents go round, and, according to agreement, are allowed to receive stakes up to a certain limit, say \$2, but on their own account they may receive larger stakes. They carry what are usually termed *hongs*, *i. e.*, papers on which the stakes are entered. In case the staker is well known to the agent, no acknowledgment is given, but the staker may receive a ticket or scrap of paper, or else he writes down on a slip of paper, which he hands to the agent, the names of the animals he wishes to stake on and the amount. The accompanying is a specimen of the staking papers used in Hua-Hoey.

- | | |
|----|-----------------------------|
| 1 | White fish—Cham Khoi |
| 2 | Shell or Dragon—Pan Kwi |
| 3 | Goose (White)—Eng Seng |
| 4 | Peacock—Hong Chun |
| 5 | Lion or Earth-worm—Chi Koh |
| 6 | Rabbit or Tortoise—Guat Poh |
| 7 | Pig—Cheng Sun |
| 8 | Tiger—Kun San |
| 9 | Buffalo—Han Hun |
| 10 | Alligator or Dragon—Kang Su |
| 11 | White Dog—Hok Sun |
| 12 | White Horse—Kong Beng |
| 13 | Elephant—Yu Li |
| 14 | White Cat or Dog—Chi Taik |
| 15 | Mouse—Pit Taik |
| 16 | Wasp or Bee—Mow Lim |
| 17 | Stork—Cheng Hun |
| 18 | Cat—Thian Sin |

In the Straits, these lotteries are not fairly worked, and the animal least favoured by the public is often the winner. Stakers receive thirty times their stake, less a small commission paid to the agent, from whom they receive their winnings, and this leaves a good margin of profit for the bank. A manager, for the sake of gain, or out of spite, has been known to stake by deputy a large amount with one of his agents on the animal which he means to declare as the winner. The agent is "broke" and those who have staked on the winning animal are defrauded of their gains. This is only one of the many ways of swindling practised in regard to these lotteries in the Straits.

It must not be supposed that it is only the Chinese who gamble at Hua-Hoey. The wealthy Baba, born in the Straits, the respectable trader, their wives and daughters, the petty shop-keeper and the coolie who works by the day, Klings and Malays, women and children, all alike are unable to resist the temptation to gamble. The Manila lottery is only drawn once a month. Manila is a long way off, and the chance of winning a prize is very remote, still it has its fascinations for the practical Englishman and even the cautious Scotchman has been known to invest his money in this speculation year after year. The Hua-Hoey lottery is drawn twice every day in different parts of the town and the excitement is ever fresh. An outlay of 10 cents, which is within the means of any coolie, may bring in \$3.

Women are largely employed in the Hua-Hoey business, while their husbands are at the shop or sailing (as they appear to be very often). They spend their idle time in collecting stakes and staking themselves. They have diamonds and gold ornaments in profusion, and while any of these remain, they can gamble to their heart's content.* Those lower in the social scale, unblessed with diamonds or ready money, beg, borrow or steal in order that they may gamble.

Dreams play a great part in Hua-Hoey and the confirmed Hua-Hoey player gets to think of nothing else but the chance of his winning on the morrow. According to his dreams, he stakes.

* A few days ago the wife of a trader in Penang having lost at Hua-Hoey over \$1,000 during his absence tried to commit suicide.—(February, 1886.)

It is no exaggeration to say that Hua-Hoey gambling corrupts and brings to ruin thousands of people—men, women and children but how to check it and minimise the evil is a very difficult question.

The common gaming houses in town are well known to the Police. They are defended by strong iron barred doors, have ladders, trap-doors and escapes and are always ready for a raid by the Police. Premises have to be hired and fitted up for the purpose, and there is a certain amount of risk in the undertaking, but a Hua-Hoey lottery can be opened anywhere, in a shop, a private house or a Kampong. The result is not often declared at the same place and without a warrant the Police cannot enter a building. All kinds of artifices are practised when the winning number is exhibited in order to escape detection by the Police. Sometimes the character is marked on a piece of yam or sweet potato and swallowed if the Police appear: or it is written on the palm of the hand or on the sand and quickly rubbed out. Instead of the well known Hua-Hoey characters the numbers corresponding with them on the lottery papers are now frequently used and it is extremely difficult for the Police to procure satisfactory evidence against the principals engaged in the business.

The agents with their lottery papers, pencil and stakes collected are sometimes arrested and fined, but it has been held by a learned Judge that the possession of these "tickets," as they are called, is no offence. In Burma it was held by one high judicial functionary that the thirty-six animals game was not gambling within the meaning of the Act in force there.

The more respectable Chinese are fully alive to the widespread mischief caused by these Hua-Hoey lotteries and a memorial, printed as an Appendix to this paper, has been recently addressed to the Legislative Council by certain Chinese inhabitants of Penang praying that most stringent measures should be adopted for their suppression.

C. W. SNEYD KYNNEERSLEY.

To

His Excellency,

CECIL C. SMITH,

Acting Governor, and Others

the Honourable the Members of the Legislative Council of the
Straits Settlements,

SINGAPORE.

The Memorial of the undersigned Residents of Penang and Province Wellesley and others requiring the aid and recognisance of the Government.

Respectfully sheweth as follows:—

1. That for a considerable period there has been a system of ruinous gambling carried on with impunity in and about Penang and Province Wellesley called “Wha Hoey” which has brought distress and in some cases dire destitution to whole families, men, married and unmarried women, minors, servants, as well as persons holding responsible positions in mercantile services, such as clerks, cashiers, bill-collectors, &c., whose only mode of living is to be gained through their honesty to their employers, and an upright rendering of a just account.

2. That the clerks employed in the mercantile services are seduced to try and make a fortune by “Wha Hoey.” After trying times after times with mercantile money, which they may have in charge and continually losing, at last they find themselves indicted before a Court of a Criminal jurisdiction and thereby convicted and imprisoned for embezzlement causing disgrace to their friends who may have stood surety for them and giving shame and sorrow to their families.

3. That this class of gambling is considered in China as well as in Penang and Province Wellesley above-mentioned to be the worse kind, and the most infamous species of gambling known; it is an enchantment to Chinese, Malays, Klings, Burmese, Siamese, Javanese, Eurasians, Bengalees, and all others the natives of this Settlement, causing anxiety, pain, sorrow and in many instances

placing the unsuccessful gamblers in a position amounting to suicide. Parents, husbands, wives, sisters, brothers, and not seldom, employers also, undergo great affliction, bringing through its consequence the greatest distress to the community at large.

4. That this method of gambling contains 37 signs or numbers, namely :—Unn Soo; Thye Peng; Koung Beng; Cheng Soon, Jit-San; Moh Lim; Seang Cheow; Hoay Kuan; Che Koe; Cheng Hoon; Cheam Khoay; Eng Seing; Sam Hoey; Kew Kuan; Guat Poh; Ban Kim; Khoon San; Kin Geok; Hup Hie; Beng Choo; Kung Soo; Kong Choon, Cheng Lee; Hock Soone; Eive Lee; Pit Tek; Han Hoon; Thean Sin; Thean Liang; Cheng Guan; Guan Kwei; Guan Keat; Keat Pin; Phan Kwei; Im Hoey; Hup Tong; and Chee Tek.

5. That your Memorialists would beg to call attention that “Wha Hoey” gambling is a game of fraud and imposition, it is not managed as other gambling games, with the “Wha Hoey” keepers it is always “*Heads I win and Tails you lose.*” By other games the person wishing to go in for a chance does so personally, but in “Wha Hoey” agents are procured to act for him or her. “Wha Hoey” is in fact carried on by way of proxy; for example, a lady will send her servant or servants to stake for her, or the keeper sends his orderly secretly to the parties’ house to collect the monies and numbers of tickets that the party may choose to hazard on. The parents, husbands, or employers being unaware of what is being done, and, if there is not ready cash, the party he or she secretly pawns jewels, and other paraphernalia and the proceeds therefrom with the hazard tickets are deposited to the keeper’s orderly, if the party loses he or she never see any part of their stake again.

6. That most of the Chinese servants employed by Europeans and Chinese families cause their employers any amount of anxiety and annoyance, for, when they receive money to purchase things for domestic purposes they squander it away upon “Wha Hoey” then, supply their employers with inferior and detrimental victuals.

7. That this fraudulent system of “Wha Hoey” gambling is not in any way discouraged by the authorities in Penang, because as far as your Memorialists know they have no power by Law to do so. It is carried on in Institutions got up for the purpose, but here exist places where certain parties who cannot well attend the Institutions meet at some private place which is secured for the purpose, and the gambling gone on clandestinely undisturbed by the proper Officials. Whereas in Perak, Selangore, the Dutch and

French Colonies your Memorialists are informed that even in the Licensed Gambling Farms such a mode of gambling is entirely disallowed by the Government, and is suppressed immediately on discovery.

8. That the keepers of these "Wha Hoey" establishments open them twice each day, and as is generally the case the person who may be a child or a poor coolie or a blind person, trying his or her fortune to gain, will place a stake of say (1) one cent upon the "Wha Hoey" if such person gains he or she will receive (30) thirty cents, but if the choice of signs fail which is generally the case they lose all, in this way thousands of dollars are brought to the "Wha Hoey" manager. The "Wha Hoey" keeper guarantees to be responsible to the lucky players for only say \$ 1,000; but supposing the successful players win \$ 2,000 or more, the keeper will only divide his guaranteed \$ 1,000, amongst them, again if say two thousand persons or more were to put a dollar each and all of them are unsuccessful the "Wha Hoey" keeper pockets the whole \$ 2,000 or more. By which means he manages to squeeze money fraudulently out of the poor, as well as the rich. The mode by which the frauds are practised by the manager of a "Wha Hoey" may be represented as thus:—The Manager makes it known that the maximum amount of his loss in one forenoon, say is \$ 2,000. The Ticket to be produced by him for one stake being as a matter of course known to himself and his partners he clandestinely slips in a ticket or as many as he likes identical with the one to be produced, to win say \$ 1,200. Thus his so called maximum loss, if he can ever lose at all, is practically reduced to \$ 800 only.

9. So wily are the "Wha-Hoey" Keepers that sometimes they write on the sand the winning number, then rub it out with their feet at other times it is written in the palm of their hands, when there is no chance for the above they shout out. The place of thus proclaiming the character being first made known, a great number of people young and old assemble to hear it, when the time is fixed they take every trouble to meet at the appointed rendezvous to hear the character or successful sign proclaimed, and as soon as the successful sign is given, all the people interested announce the same throughout the town, in crowds as people coming out of a theatre or retiring from a riot.

10. Your Memorialists would like the Honourable Members of the Legislative Council to know that twenty years ago or there-

abouts the gambling game of "Wha Hoey" was carried on in Penang and Province Wellesley and owing to the calamity and suffering caused by this abominable game the Police were then forced to take active measures for its suppression; and owing to the heavy fines (sometimes up to \$ 3,000) and the rigorous imprisonment imposed on the "Wha Hoey" keepers by the Magistrates caused terror and consternation amongst them, since then it has been discontinued until within the last year or so, when it has reopened and increased with re-doubled vigour.

In consideration of the above-mentioned representation to your Excellency and others the Honourable the Members of the Legislative Council, your Memorialists request, implore and pray for your kind view and deliberation of this subject and beg that you will cause inquiries to be made as to the fact of the present description of "Wha Hoey" and that it may please The Honourable Members of Council to take steps in the meantime to issue such orders as to prevent "Wha Hoey" gambling and gradually to pass an Act or Ordinance for the purpose of totally putting a top to this ruinous gambling game of "Wha Hoey" which is daily sapping the earnings, energy, and comfort of poor coolies, women, well to do men, of good society and in good business and pecuniary circumstances, and children.

And your Memorialists as in duty bound will always pray, &c.

(Signed) GHO AIK GHO, and others.

Dated at Penang this 30th day of September, 1885.

ON THE ROOTS IN THE MALAY LANGUAGE.

FROM THE DUTCH

OF

J. PIJNAPPEL. *



In the present flourishing condition of philological study on scientific principles, one can scarcely marvel at the fact that the Indo-Germanic or Aryan family should have appropriated to itself the lion's share of general attention, but, that there should still be any uncertainty regarding its practical relationship to the branches descended from other stocks, is quite inexcusable. Although we do not, at the present day, take what may be called a bird's-eye view of these languages as was formerly done, and find that, on the contrary, each one of them now enjoys its own peculiar share of notice bestowed upon it by some one or other, there is, nevertheless, in respect both of the number of students and of their manner of procedure, much still left to be desired, since the subject does not always receive the full justice to which it is entitled. Perhaps there would be no harm done by giving an example to illustrate how other languages, independent of the Indo-Germanic, can be made to supply even more particles towards the building up of our science than have hitherto been collected. To this end we have, as specialists, selected from the particular province of our research "*the form of Malay words previous to their extension in meaning through the addition of affixes.*"

* "Over de Wortel woorden in de Maleische taal," a paper read by Dr. J. PIJNAPPEL in Section 5, Polynésienne, of the Oriental Congress held at Leyden in September, 1883.

Competent authorities on the Indo-Germanic, in speaking of the roots in these languages, inform us that they really existed only at that period when the various branches had not yet separated themselves from the parent stock. As to their form at that date, and whether it was monosyllabic or dissyllabic, this has not yet been satisfactorily settled or agreed upon. Now in the Malay languages it is altogether different; here we continually meet with them as significant, current words, for which reason they may be justly classified as "root-words;" but these latter must not be confounded with such as we are accustomed to look upon as primitives or radical words in consideration of the derivatives obtained from them, because these same primitives, when dissyllabic (their usual form), may often be readily recognised as constituting compound words which, on being resolved, prove to be nothing more than the product resulting from the combination of two simple elements or particles not yet entirely lost to the language or obsolete for colloquial purposes; it is to these simple elements that we have to look for the true roots. As for applying the information obtained to any one branch in particular or comparing the same with any other languages except such as belong to the Malay group, this we leave to further investigation to accomplish, flattering ourselves that some light will presently be cast upon certain points of interest to Philology in general and which may, possibly, be turned to good account.

Too much, however, should not be expected. In entering upon the subject concerning the origin of Malay words, we would, by way of preface, mention that in this discourse we have principally availed ourselves of a certain source which, although exceedingly rich in itself, cannot be said to have entirely excluded the others: we are here referring to "verbal reproductions of sound." The Malay languages are remarkably rich in "tone-imitative-words" and, in accounting for this wealth, it is necessary once more to have recourse to the argument that it is here a question of an aboriginal people who have acquired an ear sensible to the minutest distinctions of sound, such as would be almost, if not quite, imperceptible to ourselves. The facility and acuteness with which the Malay is capable of distinguishing between slight variations in tone, is indeed re-